SMITH'S REPORT

On the Holocaust Controversy

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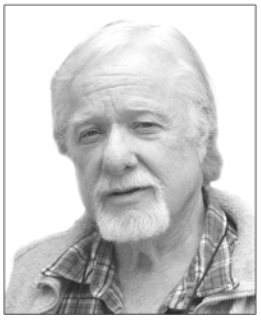

Challenging the Holocaust Taboo Since 1990

THE MAN WHO SAW HIS OWN LIVER

Introduction: Death and Taxes

Richard "Chip" Smith

Nine Banded Books is a new publishing house that has chosen to make my manuscript, The Man Who Saw His Own Liver, *its first publication, which is an honor I very much appreciate. Chip Smith is the head honcho there and has done everything right, beginning with the imaginative idea of transposing the format of my one-character play,* The Man Who Stopped Paying, *into that of a short novel,* The Man Who Saw His Own Liver*. Not one word has been changed. It has been formatted in a simple, unique, and imaginative way, and is followed by a coda that, again, is an imaginative choice that never would have occurred to me.* The Man Who Saw His Own Liver *is at the printer now and we expect to have it to hand the first week in February. Following is the elegant and rather brilliant introduction written by the publisher.*

Bradley Smith is one of those writers. Like Hunter Thompson or Hubert Selby; like Brautigan, Bukowski, or the Beats. You read him when you're young. You read him with a rush of discovery never to be forgotten. The prose is clean and relaxed and punctuated with a distinct, tumbling, rhythmic flair. It goes down easy. It makes you want to write. The world Smith made is suffused with a restless vitality that feels personal and true. Everything unfolds as pitch-perfect Zen comedy, where wanderlust and quiet desperation harmonize with the dimly consoling romance of existential resignation.

Reading Bradley Smith would be a rite of passage. Except that it isn't. Hipster clerks who trade in the semiotics of outlaw literature have never heard of Bradley Smith. Or, if they have, chances are their familiarity will be shaded by poisonous misapprehension. Bradley Smith writes about the inner life as revealed through dreams and books. He writes from experience about war and bullfighting, and that time when he was asleep in a Mexico City jail and a cellmate took a shit on his foot. He writes, lyrically at times, about nature; about family and friendship and sin and shame, and the tragicomic folly of bureaucracy and organized religion. The problem came only when Bradley found his subject. There's that ruined passage from Job: "I was not in safety, neither had I rest, neither was I quiet; yet trouble came."

And so it did. Not that he wasn't asking for it. The broad strokes. A young man goes off to

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LETTERS

I want to hear from you. I read everything you write. I regret that I am not able to respond individually to each correspondent. I may publish your letter here. I may edit it for length and/or content. Please make it very clear to me that I can, or cannot, use your name.

Michael Hoffman
Tuesday, December 11, 2007
From a public letter distributed via http://www.revisionisthistory.org/

Charles D. Provan has died. I am at a loss for words. I only wish at this juncture to notify the Christian and revisionist communities, that Charles D. Provan of Monongahela, Pennsylvania has passed away from natural causes. He was approximately 52 years of age. He leaves behind his widow, Carol and nine children, some of them quite young. He was predeceased by his eldest son, Matthias.

The loss to this writer is incalculable. Chuck was one of my best and closest friends and one of the finest Christian men it has ever been my privilege to know. He had a great love for and obedience to God.

His knowledge of the Old and New Testaments was vast and he was one of the best and most learned modern critics of the Talmud, having published a great deal of material on that subject in the pages of Rev. Herman Otten's *Christian News* newspaper. More recently he has been writing columns for *Christian News* on Old Testament exegesis. He was the author of two books, *The Bible and Birth Control* and *The Church Is Israel Now*.

Chuck assisted me in my research, but to say that is an understatement, since he was a pillar upon whom I depended. He was a tremendous influence on my views.

[…]

I ask you to do two things: take the time to be grateful for and appreciative of your closest friend and don't assume that he or she will be around forever, because God only gives us this day.

Second, please if you can, send a check or money order however large or small, to: Mrs. Carol Provan, 410 W. Main Street, Monongahela, PA 15063. And please pray for her and the surviving Provan children. I will tell you more about this fine man and nonpareil scholar in the future. For now suffice it to say that the loss to me is more than words can express, but I submit to God's will.

See articles he wrote at IHR.org and this one below:
http://www.ihr.org/jhr/v20/v20n1p20_Provan.html

Paul Grubach

Chuck Provan, the revisionist who believed in the "gas chambers," has unfortunately passed away. I had no intention of writing anything else about his "Nazi gas chamber" theories until I noticed that influential sources are now claiming he disproved the Holocaust revisionist view of the "Diesel gas chambers." For example, in the online Wikipedia encyclopedia, we read: "Provan has demonstrated the scientific feasibility of mass murder by diesel gas vans against the thesis of Friedrich P. Berg."

This is blatantly false. First of all, Fritz Berg rebutted most (if not all) of Chuck's "Diesel gas chamber" claims. Second, despite the fact that Holocaust revisionism's opponents were well aware of his work, there was not one orthodox Holocaust journal that would publish his work, nor were there any orthodox Holocaust scholars, Diesel engine experts, scientists, or engineers who would publicly endorse his "Nazi gas chamber" theories. This should suggest to the reader that his "Nazi gas chamber" theories were largely worthless. If his research did indeed refute Holocaust revisionism, our opponents most likely would have used it.

Chuck Provan was a fine human being, family man, theologian, Bible scholar, and public speaker. He even made a contribution to revisionist historiography. I have no intention of denigrating his memory. Nevertheless, his theories concerning the "Diesel gas chambers" were largely foolish. I am in the process of writing an article about this for CODOH.

Bradley Smith

It was a dark fall night in the early '90s and I was traveling alone on a revisionist media speaking tour, driving a rented car, and was looking for Chuck Provan's car in the parking lot of a Burger King in Monongahela, Pennsylvania. When I spied what I thought was the car, I saw the heads of three kids looking out the back window to see what kind of fellow their dad was waiting for.

Chuck had invited me to stay at his home. I remember the warmth of the old kitchen, he and his wife Carol and a few kids seated round the table gossiping and laughing and talking about matters we thought important. He and Carol were deeply Christian, while I was already an empty vessel, as my wife has it. He was a Christian scholar while I was a simple writer. He ran a printing business that made a profit, while I was committed to a business that was not a business and had little hope of ever becoming one.

Chuck had an inclusive nature. He welcomed me to his deeply

Christian home and family when I was not a Christian. He welcomed our talk about revisionism, while he doubted much of what I believed. In the back of his ample printing shop he demonstrated to me how he made his video showing how many living bodies could be squeezed into one square meter of space. I found the demonstration unbelievable. He was not insulted. He printed a flyer for me to distribute at Penn State University where I was to speak, but where the talk was cancelled. He let me use his telephone for three days to set up other engagements. He wished me luck, and he meant it. All the time I was there—and I stayed with him twice—I did not hear an angry or complaining word spoken in his house by either him or Carol or any of the kids. Charles had his finger on something.

At the IHR conference, I believe it was in 2000, maybe 2002, Chuck had put together a photocopied booklet addressing Krema II, allegedly proving that the holes that were supposed to have been in the roof of the Krema to pour the Zyklon crystals down were in fact there. This was a big issue in the '90s. The cover of his booklet contained a photograph supporting his thesis. I remember the photo being so poorly reproduced that it could not be read. I was surprised, especially he being a printer, that he would distribute something of such poor quality. I was not encouraged to read a text supported by such an illustration, a fact that I now regret.

With regard to the diesel gas claims worked out by Fritz Berg and challenged by Chuck, my instincts tell me to go with Berg. Berg is the one who has done the work, he has been focused on the issue for two decades and longer, his work has been out there to be examined by industry professionals, and none have done anything significant to discount it. As of today, Berg's work on this matter has been unassailable. Tomorrow—well, tomorrow is always another question.

A look back at 2007 on CODOHWeb

Rodrigo Mendoza

The year 2007 may be best remembered as a year of heightened persecution of revisionists. A year when the forces opposed to freedom of speech managed to lock up or keep behind bars both Ernst Zundel and Germar Rudolf. It was the year that David Irving was released from his Austrian prison. It was a year when Fred Toben and Georges Theil were embattled by the thought-police in Australia and France respectively. It was unsurprisingly a year with little publication of hard revisionist journals or books. Where the fundamentalists were unable to prove revisionist arguments wrong, they simply took to persecution, defamation, and incarceration. It is the true mark of a tyrant not to mention the true mark of a group of people who recognize that their argument is lost. It is readily clear that the monstrous Holocaust myth cannot stand the light of day nor even the freedom to speak, to publish, or to research. There can be no mistake that the myth is untrue and now only supported by fervent followers and draconian laws.

Although the anti-freedom forces were relatively successful in combating revisionists on the old fronts, the new front is an entirely different story. Like the Protestant Reformation, which was fired by Guttenberg's printing press, the Holocaust Reformation is fired by the Internet. Just as ideas began to move more rapidly than ever in the early 16th century, today revisionist ideas fly around the world at cyber-speed.

CODOHWeb was particularly important in the service of evangelizing the "good news" of Holocaust revisionism. In 2007, we had over 5.1 million hits. Over 3.6 million files were accessed! Over 145 million kilobytes of information was accessed! On a good day we could experience 16,000 hits per hour!

People are accessing CODOHWeb from all around the world. Not only in still-free USA, but in the restricted nations as well: Australia, Austria, Belgium, the Czech Republic, France, Germany, the Netherlands, Poland. And of course there is the rest of the world, where there are no laws

against revisionism, including all the Muslim nations, India, Japan, China, and throughout Latin America.

CODOHWeb continues to feature articles in German, Italian, Spanish, and other languages.

The CODOH Revisionist Library featured 86 new articles or links in 2007, while the Founder's Page featured new articles and photos of Bradley Smith, including his rousing speech delivered at the Tehran Holocaust Conference in December 2006.

The lively CODOH Revisionist Forum is now up to 24,000 posts on over 3,000 separate topics. In addition to the standard CODOH sites, we launched a mirror site at www.codoh.info as one more way to overcome the self-appointed censors of revisionist truth.

Bradley pulled off the smashing success at the Mexican film festival, Corto Creativo 07, and then we launched our MySpace page dedicated to our forthcoming film, *El Gran Tabu,* at: www.my space.com/elgrantabu

Now, if this wasn't trailblazing enough, we also launched: www.smithsreport.com and established an electronic monthly letter to keep our ever-growing on-line readership aware of CODOH's activities.

There can be no doubt that 2007 was also the year of the video. CODOH had tremendous success thanks to the video *One Third of the Holocaust,* which was banned on YouTube—now owned by Google, which has also banned advertisements for Bradley's book *Break His Bones*—but which is front-page business on CODOHWeb. In addition, however, videos of Bradley Smith, David Cole, David McCalden, Fritz Berg, and others took on-line revisionism to the next technological level.

Make no mistake—the revisionist battle is a battle for intellectual freedom.

Make no mistake—the revisionist battle is a battle for intellectual freedom. As our enemies were unable to win the historical debate, they attacked on the free speech front. When newspapers and periodicals were closed to us, we took the debate to the campus. When major campus newspapers began to close us down, we took the campaign to the Internet discussion boards. When the boards were taken over by Zionist zealots, we shifted to the Web and our own-moderated forums. When they burned our books, we posted them on-line. When they closed certain countries to revisionism, we beamed revisionist truth into those nations through cyberspace.

Revisionism is an idea. Ideas can never be chained or imprisoned. With each new defensive strategy, a greater offensive strategy comes along. In the end, the censors will lose, for no matter how hard they try, the truth about the Holocaust will become understood. We will have many martyrs along the way, but in the long haul the truth will win out. I can't predict what surprises 2008 has in store for the Holocaust myth, revisionism, or revisionists, but I'm sure it'll be one hell of a ride, and CODOH will be there in the front line of the charge.

The "Final Solution to the Jewish Question": Extermination or Ethnic Cleansing?

Paul Grubach Reviews

The Jewish Enemy: Nazi Propaganda During World War II and the Holocaust
by Jeffrey Herf, Belknap Press, Cambridge, Mass., 2006

Dr. Jeffrey Herf, professor of history at the University of Maryland and a prominent student of German-Jewish issues, has written a very interesting book that examines anew the National Socialist "Final Solution of the Jewish Question" and attempts to answer one of the most important questions surrounding World War II: Why did Nazi Germany so vehemently oppose and persecute the Jews? *The Jewish Enemy* has received very favorable reviews. In *The Los Angeles Times*, Jonah Goldberg wrote that "it may be the most important

book on the Holocaust in a decade." Another reviewer in the influential Jewish newspaper *The Forward* also dubbed it "incredibly important." Jay W. Baird, author of *The Mythical World of Nazi Propaganda, 1939–1945*, called it "indispensable for both students of the Third Reich and general readers."

There is no doubt that this book deserves a thorough response from the Holocaust revisionist camp. Here in the first of a projected series of articles, we will examine Professor Herf's theory about the "Final Solution," the alleged Nazi policy to exterminate the Jews of Europe. Future articles will examine other historical issues that are addressed in this well-written but deeply flawed work.

Herf attempts to uphold an orthodox view of the Final Solution. He believes the Nazis came to power with the intention of exterminating the Jews of Europe, and that they announced this objective to the whole world. By the summer and fall of 1941, the German leadership publicly declared the extermination of the Jews was official government policy.

As the leading historian for the orthodox version of the Jewish fate during the Third Reich, Raul Hilberg, asserts in his major work, *The Destruction of the European Jews*: "The success of the killing operations [of the Jews in the concentration camps] depended…on the maintenance of secrecy. Unlike any administrative task confronting the bureaucracy, secrecy was a continuous problem…The killers had to conceal their work from every outsider, they had to mislead and fool the victims, and they had to erase all traces of the operation."

Hilberg, who studied the German documents for decades, adds this most amazing claim about the alleged mass murder operations. The Germans omitted "mention of 'killing' or 'killing installations' in even their secret correspondence in which such operations had to be reported. The reader of these reports is immediately struck by their camouflaged vocabulary: 'Final Solution to the Jewish Question,' 'solution possibilities' 'special treatment' 'evacuation' 'special installations' 'dragged through' and many others."

If the success of the Nazi killing operations, the "gas chambers," depended upon the maintenance of secrecy, and the killers had to conceal their work from every outsider, mislead and fool the victims, and erase all traces of the operation, why would Nazi leaders turn around and publicly tell the German populace that they were exterminating the Jews? Why would the Nazis publicly announce their plans to exterminate the Jews of Europe, and, simultaneously, in their secret correspondence try to hide and camouflage something they publicly announced? In regard to this serious dilemma, Herf provides no answers.

The late Holocaust historian Gerald Reitlinger began his magnum opus with a statement that renders Herf's theory ridiculous. "'The Final Solution of the Jewish Problem,'" Reitlinger insists, "was a code-name for Hitler's plans to exterminate the Jews of Europe. It was used by German officials after the summer of 1941 in order to avoid the necessity of admitting to each other that such plans existed, but previously the expression had been used quite loosely in varying contexts, the underlying suggestion always being emigration."

So, according to Herf the leaders of the Third Reich publicly announced in 1941 that the extermination of the Jews was now official policy. But then again, Reitlinger points out that German officials used code words after the summer of 1941 to avoid admitting to each other that such a mass murder policy even existed. Therefore, the Germans used the code word "The Final Solution" to avoid admitting to each other that the publicly admitted and announced mass extermination policy even existed!!!

Who were the Germans trying to hide this murderous policy from? After all, according to *The Jewish Enemy*'s thesis, Hitler and Goebbels had already announced it to the world!

Holocaust revisionism maintains that there was no extermination policy. Arthur Butz developed a revisionist definition: "The 'final solution' meant the expulsion of all Jews from the German sphere of influence in Europe."

On March 20, 1942, Joseph Goebbels had a conversation with Hitler. Here is how the Propaganda Minister described the conversation in his diary: "The Fuhrer remains merciless. The Jews must be driven from Europe, if necessary by using the most brutal means."

Here we have a straightforward and frank description the Final Solution, which is consistent with Butz's definition. It was not a policy of extermination, but rather one of ethnic cleansing in which the Jews would be driven out of Europe, sometimes even by barbaric means.

As its spiritual father, Harry Elmer Barnes defined it, historical revisionism is the process of bringing history into accord with the

facts, creating the most accurate and truthful picture of the past as is humanly possible. Its purpose is not to create alibis for any past political regimes.

Ergo, Holocaust revisionism is not an apology for National Socialism. The Nazi Final Solution was a brutal and cruel plan of ethnic cleansing, during which a large number of Jews undoubtedly suffered and perished; it was not a plan to exterminate all the Jews within the German grasp. Just as revisionism is not an apology for German National Socialism, it is also not an apology for the British Churchill government, the American Roosevelt administration, the murderous Stalinist/Communist regime, or international Zionism and the state of Israel.

All of the war crimes and brutalities that were committed by the Germans were equaled and even excelled by the Allied powers. Indeed, even Professor Deborah Lipstadt, revisionism's most bitter academic opponent, admitted in her *Denying the Holocaust* that Stalinist Communism killed more people than Nazism ever did.

The orthodox view of the Final Solution does not underscore any "moral dichotomy" between Nazi Germany and its enemies, as Herf claims. Quite the contrary. The raison d'etre for his orthodox view is plain to see. It serves the political, social, and financial needs of various Jewish and non-Jewish power elites. To be specific, it covers up and obliterates Soviet Communist, American, Zionist, and British atrocities, and makes these victorious powers look "morally correct and good."

The traditional view of the Final Solution that Jeffrey Herf so ardently tries to promote accords the Jewish people a certain "moral authority," which plays a crucial role in their dealings with the non-Jewish world. What is most interesting is that it was admitted in the *Forward,* the very important Jewish newspaper that gave Professor Herf's book a favorable review, that the Holocaust doctrine is an ideological weapon used against the non-Jewish world. It was stated: "The world is aware how jealously the Jewish community guards the Holocaust, both as a memory and a weapon."

Even a believer in the traditional view of the Final Solution, Professor Norman Finkelstein, has highlighted the obvious: "The Holocaust is not an arbitrary but rather an internally coherent construct. Its central dogmas sustain significant political and class interests. The Holocaust has proven to be an indispensable ideological weapon. Through its deployment, one of the world's most formidable military powers [Israel], with a horrendous human rights record, has cast itself as a 'victim' state, and the most successful ethnic group in the United States [the Jews] has likewise acquired victim status. Considerable dividends accrue from this specious victimhood—in particular, immunity to criticism, however justified."

Is this why Jeffrey Herf promotes a distorted view of the Final Solution?

All of the so-called "evidence" put forth by Professor Herf in *The Jewish Enemy* is consistent with Holocaust revisionism. In order to see how this so, the reader is encouraged to read the "full text with footnotes" of my review of *The Jewish Enemy* at http://www.codoh.com /review/revenemy.html

DAVID IRVING MAY SUE DEBORAH LIPSTADT --- AGAIN!

David Irving is preparing to serve court papers on Deborah Lipstadt. Irving has emailed Lipstadt informing her he intended to institute unspecified court proceedings against her. This can only be done while she is within the jurisdiction of the High Court. When Irving found out that Prof. Lipstadt would be in the UK for a series of talks, he emailed her.

In the email dated November 30, Irving wrote: "Please inform me whether you will be available for service of court proceedings, and make a suitable appointment for this purpose; please also confirm that you will take no steps to prevent court officers from approaching you, and cause no steps to be taken to prevent court officers from approaching you on this occasion."

He would not divulge why he was planning to bring his latest threatened action, but confirmed that they were not related to libel.

"For now," Irving told *The Jewish Chronicle*, "it goes back on the shelf, until she is back in the jurisdiction of the British High Court and I can locate her."

There were rumours on Tuesday night that Irving would try to gatecrash Prof Lipstadt's talk at Finchley Synagogue. But he said he had not tried to go, as he knew he would not be allowed in. Although Irving said that Prof. Lipstadt had not responded to his email, when the JC spoke to her, she said her solicitors, Mishcon de Reya, had replied on her behalf.

A tantalizing story development. Who would have thought?

ADOLF BERMAN AND THE ORIGIN OF

THE TREBLINKA GAS CHAMBER FRAUD

What follows here is an exchange on the CODOH FORUM under the direction of v. Hannover. It is the most daring, and maybe the most reckless, revisionist concept I have seen in some while. The idea that the Treblinka gassing story, a cornerstone of the Holocaust story itself, began with "one man" would appear to be risible. But if you are willing to look at how this first informal exchange of ideas progresses, you have to wonder why it is a thesis that our academic historians have never (am I wrong about this?) attempted to address. What I am publishing here is severely edited for space, from an original exchange on the Forum of some 9,000-plus words. I should point out that CCS, the originator of the theory, originally posted on the CODOH Forum as "Carto's Cutlass Supreme (CSS)," a joke that he now regrets but is stuck with. You would recognize him under a different moniker.

CCS Many of the Treblinka storytellers have Czestochowa, Poland links. This place comes up all the time in the literature. Abraham Bomba is from there. Yankel Wiernik talks about people from there. I've seen it many more times also. Perhaps these storytellers grew up together? Or knew each other and then collaborated on the story? With the help of Adolf Berman at the Jewish Psychological and Psychotechnical Institutions (CENTOS).

Alexander Donat mentions that Wiernik was in touch with Berman before he wrote "A Year in Treblinka" (page 147 of *Death Camp Treblinka,* 1979). It may turn out that the origin of the holocaust dates back to Adolf Berman, not Adolf Hitler. Berman was closely associated with Rachel Auerbach, and with Dr. Isaac Schwarzbart in London, a huge source of the early holocaust stories in the West via the so-called "Polish Government in Exile." That would be my guess on the origins of Treblinka and of the larger holocaust story.

Ratatosk: So, the larger holohoax story would originate with a couple Jews from a Polish village? Permit me to laugh. What we are dealing with is a hoax on the grandest scale. The hoax of the twentieth century, as Butz put it. This hoax was sanctioned by the highest political circles.

Hannover: The "a couple of Jews" = "larger holohoax story" seems far-fetched, but CCS's points about Treblinka make sense. They do show a coordination of sorts on various points. Take Auschwitz for example, look at key "eyewitness" statements that were contrived to fit the "4,000,000 murdered at Auschwitz" fraud, which even the cultists now say is ridiculous. Look at the absurd "geysers of blood mass graves," claimed by more than one guy, which indicates coordination of the lies. The examples are endless.

Ratatosk: Yes, he has a point. There is obvious coordination among Treblinka witnesses. But, to say "That would be my guess on the origins of Treblinka and of the larger holocaust story" is ridiculous.

Hannover: Not so ridiculous as to realize that Treblinka was like the rest of the scam, coordinated lies. In that sense CCS is quite right. Of course, those lies have been shattered by guys like you and me, but nonetheless, coordination was attempted and the "holocau$t" industry is being hammered for it as we speak.

CCS: Yes, I think Dr. Adolf Avraham Berman was probably the originator of the whole holocaust story. He probably got it going, and then it took off. Hannover understood what I said: I think a Czestochowa cohort might have been the source (with Berman's help) of the Treblinka story.

Whether you read Arad, Hilberg, or Wyman, they all talk about the 1942 Polish Underground reports reaching Dr. Isaac Schwarzbart in London. Then going to Rabbi Stephen Wise in New York, and from there to the *New York Times*. August 1942 I believe. Yet, historians still refer to the Polish "underground" as if it's still a secret. Berman was in that underground. And as the head of Jewish Psychological and Psychotechnical Institutions in Poland (CENTOS) he's likely the originator of those reports. Here is what he said at the Eichmann trial: "...and in the peak period we had about 1,000 workers, teachers, tutors, doctors, psychologists, nurses and so on."

It's likely that he ran a holocaust propaganda campaign fronting it as an organization to help children. At the Eichmann trial he brags that CENTOS was a front for

underground activity, including military activity. The propaganda was designed to scare the Jews not to get on the emigration trains. That's why horrific train stories are mixed into death camp stories. Same with the "Jews to soap" story. They were harbingers of the "death camps" story.

In the Zundel trial Hilberg stated that he could never find the origins of the soap myth. Look no further than Adolf Berman. That's my guess. That he would make up a myth like that can be seen with what this Doctor of Psychology tried to pull at the Eichmann trial. He held up to the court a pair of children's shoes, which he claimed to [have found] in piles at Treblinka after the war. The problem is that the standard story is that they turned Treblinka into a farm after the war, and eliminated all traces of evidence. He gave an alternate version because he embellished on Rachel Auerbach's fake account. The one with the bomb craters at Treblinka! She was getting carried away, so he took the liberty to get carried away even further!

I think it's likely Berman is the originator of the holocaust story, and it took off from there with other groups. It's kind of obvious when you think of it: a huge underground organization in the Warsaw ghetto, an organization with a staff of 1,000 with the word "psychological" in the name. C'mon! There's a "convergence of evidence." He knew every major player. And his brother? His brother had the best relationship with Stalin of anyone in Poland. He was the head of the Stalinist communist faction in Poland, so that connection could very well have helped with the story coordination in the USSR.

Holocaust believers are right: There was a guy named Adolf who started the holocaust.

Driansmith: This thread is extremely interesting. I consider pinning down the origins of the Holocaust story one of the most important, but most neglected, aspects of revisionist research. After all, it is very difficult to convince people that the Holocaust is a hoax unless you can clearly identify the hoaxers and the precise circumstances in which the hoax was conceived and perpetrated.

My own research has produced very similar results to those given in this thread. We usually find ourselves dealing with very similar types of people—leftwing Polish Jews, mostly members of the Bund—and we also find that the stories tend to enter circulation at times when the Germans were closing down particular Polish ghettos. Clearly, the aim was to deter Jews from allowing themselves to be deported, perhaps because as slave laborers they would have only ended up helping to sustain the German war effort.

With Wiernik's account, we seem to pass a crucial stage in the fabrication of the Holocaust. Prior to this, we just have vague allegations about what the Germans are allegedly doing to Jews. With Wiernik, we seem to have—I think for the first time–a coherent narrative that could serve as a model for others to follow. Wiernik seems to have opened the floodgates. A torrent of Holocaust testimony begins to emerge—much of which soon reaches the Polish government-in-exile in London.

Charles Krafft: Dr. Adolf Berman's testimony at the Eichmann trial contradicts the official story that there was no trace of Treblinka at the war's end except a hastily erected farm house left to camouflage what had happened there. Here he presents a pair of children's shoes he claims he found among piles of clothes and skulls scattered about the Treblinka camp site when he visited it:

CCS: Adolf Berman in the Eichmann Trial might be interpreted as a cameo appearance. Not unlike how Alfred Hitchcock would walk through a scene in his films as an extra. The psychological nature of his testimony on the witness stand mirrors the psychological nature of the larger holocaust story. Possibly because, as director of CENTOS, he's the originator for what became "the holocaust"? He likely started the Reinhard camps part and then others chimed in with the Auschwitz part, and the British Psych Warfare Executive got into it. Interesting that the PWE and CENTOS both have "psychological" in their titles.

Treblinka was the big death camp in the beginning of the holocaust story. Auschwitz came later. Wiernik's testimony was frankly too stupid, as was the general Treblinka story (buried 700,000 then changed their minds and dug them up? C'mon!) So Wiernik and Treblinka faded into the background, replaced by Elie Wiesel and Auschwitz.

A key document supports this. It is a House Hearing document designed to insure the "Punishment of War Criminals" which led the way to the Purim-like hanging of 10 men at Nuremberg. The name of the document is "Punishment of War Criminals. Hearings before the Committee on Foreign Affairs. House of Representatives Seventy Ninth Congress on House Joint Resolution 93."

The above gobbledygook was a pamphlet issued that had the minutes of meetings that occurred on March 22 and 26, 1945, as well as documents submitted for the two sessions. The date of this hearing is important. It is a month before

US forces entered Dachau, and 3 weeks before British forces came into Bergen Belsen. Here's why it's important: One version of the holocaust story is that the Allies finally knew about the holocaust when they came into these camps. That is the version most Americans believe.

This congressional document, however, shows that the holocaust story was already in place before that. But the holocaust version told in these hearings has Treblinka as the main death camp, with Yankel Wiernik and Samuel Rajzman as the main witnesses. Everyone in the hearings room was handed a copy of Yankel Wiernik's "Year in Treblinka." He was the main guy at that point. It's an important moment that betrays The Lie. A month later Dachau and Belsen were replacing Wiernik and Rajzman's stories, which would never have flown on a global level. Eventually Dachau and Belsen weren't strong enough either, and took a back seat to Auschwitz.

Kiwichap: No doubt the origin of the holocaust originated with Jews. However, they sold this propaganda lie to the politicians of the UK + Commonwealth, USA etc. This lie fitted well with their objectives. As Irving said, MI6 was involved and once the wheel was spinning—nobody could stop it [without getting] burned in the process. That was the cleverest thing these Jews did. Their lying propaganda is our "official" wartime story. To expose the holocaust will cost the heads and reputations of so many people, and I don't mean Jews. When the holocaust topples, so will the West's "moral high-ground" regarding WWII.

Charles Krafft: The *1/3 of the Holocaust* episode about Dr. Berman's testimony at the Eichmann trial may be in question because of a postwar gold hunt at Treblinka that purportedly left the ground cover disturbed. He may very well have found children's shoes scattered about as claimed. When exactly was Berman there? There's a good true story about ex-Treblinka commandant Globocnik's treasure hoard in here […]: Nuremberg testimony about conditions of the camp in 1945 seems to contradict the claim in the video that Dr. Berman couldn't have found any children's shoes there.

On December 29, 1945, after the conclusion of his preliminary investigations, Lukaszkiewicz issued a protocol with 14 paragraphs, which was presented by the Soviets at the Nuremberg Trial as Document USSR-344. Paragraph 3 bears the title "Protocol of the tasks performed on the grounds of the death camp Treblinka," which forms the object of the judicial examination. From November 9 to 13, 1945, the examining magistrate of Siedlce, Z. Lukaszkiewicz, together with the State Attorney for the District Court of Siedlce, J. Maciejewski, performed the following tasks on the camp grounds:

CCS: Neither Raul Hilberg, Yitzhak Arad, or the US Holocaust Memorial Museum website mention Globocnik hiding a cache of gold. Rachel Auerbach is the originator of the "piles of shoes and skulls" story and she knew Berman, so that's likely why Berman said it. Auerbach's account is an obvious fraud and I think there are threads here on it. But even her account never mentions Globocnik's buried treasure. Her account is called "In the Fields of Treblinka." She says that they were digging because the Germans might have missed gold and diamonds that were on the persons of the Jews. But that's a lie too, designed to make the Poles look bad and continue to push for Jews to immigrate to Israel. Poles being "hyenas in the form of man" is her quote, which Hilberg then uses. Suppose there was digging there. That still wouldn't explain "tens of thousands of shoes of little children" that Berman talks about, considering that Lukaszkiewicz's report didn't mention those shoes.

Lukaszkiewicz's findings are covered in Carlo Mattogno's book on Treblinka. Auerbach, I believe, went to Treblinka with Lukaszkiewicz, but then they wrote conflicting accounts, with Auerbach's an obvious fraud. The surveyor who accompanied Lukaszkiewicz on that trip was, I believe, a man named "Trautsolt," and he determined that the burial pits were round and in the middle of the camp, which no historians believes today. Faurisson's article on Treblinka mentions this surveyor, as does Mattogno's book. This whole thing is complicated because we're dealing with lies upon lies, and we haven't even got into the bomb craters; there's a thread on this too here at CODOH Forum. The key point is that there's no part of the story that Polish peasants dug up the ground and uncovered thousands of children's shoes. What would have been the point of digging up 700,000 bodies to cremate them and thus destroy the evidence, if you're then going to bury tens of thousands of children's shoes?

Globocnik ended up in Syria as a corresponding member of the CIA-controlled Gehlen Organization. Page 399 in Yitzhak Arad's book *Belzec, Sobibor, Treblinka* mentions he died on May 31, 1945. But nice to see that that Nazi-Mideast link is going strong in this article!{which article?} Like a good mystery novel for 12-year-

olds, the article is peppered with references to the CIA, STASI. And with all the detail, it's hilarious, as Hannover showed, when they finally take a photo of all the incredible treasure.

Breker: The fact that Berman and those around him were communists and Zionists is something that cannot be overlooked. The linked text […] is nothing more than what the world has come to expect from this sort. The allegations contained are mere boilerplate claims that revisionist efforts have stripped bare. Treblinka has been unraveled in all ways. From the lack of physical evidence, lack of documents, to the quaky {?} nature of the "eyewitnesses."

Obvious by its absence, and what is the final deathblow against the cited bit of propaganda, is the fact that we see do not see mentioned the massacre of thousands of Polish officers by the communists at Katyn. Given the very emphasis on "Poles" and things "Polish," we should expect to see this crime mentioned straight away. But clearly those involved in writing this text wanted to obscure that fact, they wanted to sanitize and promote Zionism and communism at any costs. They were not interested in honesty.

Laurentz Dahl: This is from Adolf Berman's testimony at the Eichmann Trial:

Q. Before the Second World War, you were the director of the head office of the Jewish Psychological and Psychotechnical Institutions in Poland: "Centos"?

A. Yes.

Q. After the outbreak of the Second World War you were one of the directors of "Centos" in Warsaw?

A. Yes.

Q. Dr. Berman, you were subsequently one of the commanders of the ghetto revolt?

A. Of the Jewish underground.

Q. You saw the children who participated in the ghetto battle?

A. Yes.

Q. Did you witness these little heroes?

A. Yes. I wanted to say something about this. When the disaster came about, our line was one of general mobilization, mobilization in two directions; first of all in the direction of the Jewish anti-Nazi fighting underground. And we did everything possible in order to organize the youth, the workers, the intelligentsia, into an armed anti-Nazi underground. I took part in setting up the first organization of the armed Jewish underground in the Warsaw Ghetto, within the anti-Fascist bloc created at the initiative of the Polish Labour Party, the P.P.R., in the Warsaw Ghetto. Already at that time, youth and older children were also participating in this bloc.

Q. Perhaps we can come to the revolt. At the time of the revolt you were in the ghetto?

A. No. At the time of the revolt I was one of the representatives of the ghetto fighters on the Aryan side to the Polish underground.

The infamous shoe testimony follows:

Q. After the war you went to visit Treblinka—is that so?

A. That is right.

Q. Perhaps you are able to tell us in general terms what you saw there?

A. When I came there it was some weeks after I had been liberated by the Soviet army, this was in January 1945. I saw a scene which I shall never forget: a tremendous expanse, extending over many kilometers and on this area there were scattered skulls, bones, in tens of thousands, and very, very many shoes, amongst them tens of thousands of shoes of little children.

Q. Did you pick up one such pair which you have retained to this day?

A. Yes, I have brought it here.

Q. You brought it here to show the Court?

A. Yes, I wanted to show it.

A. The pair of shoes of a child, you have retained to this day?

A. I brought it as something very precious, for I knew that over a million shoes like these were spread over all the extermination fields of Europe. These are the shoes.

[The witness shows the Court a pair of children's shoes.]

Judge Halevi: Dr. Berman, did you receive any assistance, did the Jews receive any assistance at the time of the Holocaust?

Witness Berman: Yes. I myself was in constant touch with the Polish underground and with relief institutions for children in the Aryan quarter, Polish institutions. And I can relate that also from the point of view of help for the ghetto fighters, and from the point of view of help for the rescue of Jews we received a certain measure of assistance. I cannot say that it was massive help, substantial, moreover the possibilities, then, for the Polish underground, for the Armia Ludova, for the P.P.R.—these possibilities were not so great, but we obtained help. And I am proud of the fact that the first revolver we received from the Polish anti-fascists for the Jewish anti-fascist bloc, we received in my room, in the room of the director-general of "Centos," in the same way as I am proud of the fact that amongst the one thousand workers of "Centos" there were hundreds who were active in the underground. Subse-

quently the ghetto fighters obtained help, not just on a single occasion, first of all from the Polish progressive circles, first and foremost from the Armia Ludova. In the efforts to save children, I also acted myself to a certain extent. We also had connections with the Polish institutions for aiding children, and with the progressive parties, and also with the Catholic groups.

(The above aptly demonstrates the conflict between the underground Jews like Berman, who wanted to fight and have the Jews stay in the ghetto, and the Judenraete and ghetto police, who were compliant with the Nazi policy of deportation. Herein also is the motive for spreading rumors of Treblinka "gas chambers" among the Jews in the Warsaw ghetto. — Laurentz Dahl)

Q. Did you succeed in sending out news to any territory outside the Nazi occupation, to the free world?

A. Yes. It was in this way: When I crossed over to the Aryan quarter, this was on 6 September 1942, on the day of the beginning of the big "Round-up" the big Umschlag when I was also aware that this was the last minute, in the Aryan quarter at the time, thanks to my contacts and those other members of the Polish underground, we established a Jewish national underground committee in the Aryan quarter, and also a coordinating committee between the conspiratorial Jewish national underground committee in the Aryan quarter and the Jewish socialist organization, the Bund. We were in touch with all the Polish underground organizations. I was the representative attached to the Polish underground; we were in contact with the circles connected to the Armia Ludova with the P.P.R., and also with the circles connected to the Armia Krajewa. We then decided to do everything possible to alert the Jewish and the non-Jewish world to what was happening in the ghetto and in the extermination camps and to the Jewish people in Poland generally. And we succeeded. We secured a particular way of transmitting our cables and our reports—fairly lengthy reports—on all our activities, our operations for assistance and the struggle of the ghetto fighters and all the ghettos, to London, to Washington and also to Moscow.

Presiding Judge: When did this begin?

Witness Berman: From 1943. And there was a closer tie from 1944 and until the end. We also received cables from abroad, from Jewish organizations.

Judge Halevi: What cables, and what did they say?

Witness Berman: About rescue operations and about various activities connected with the tragedy of the Jewish people in Europe. I would also like to add, that then, in those days, in the days of the Warsaw Ghetto, in the days of Treblinka, Auschwitz and Majdanek, we then decided, and I decided that one of my most important missions would be—a struggle against this plague which was called Nazism and Fascism, until its total liquidation.

(Reading this, it is indeed hard not to consider the possibility that Berman was one of the central people who created, spread and coordinated gassing rumours concerning Treblinka and other alleged death camps. —L.D.)

Breker: Can anyone explain how Jews in a Jewish ghetto could move about freely in the Aryan quarter, and even more, establish a "Jewish national underground committee" in this Aryan quarter? One can only conclude that this man is uttering complete rubbish, with a communist bent, or, these ghettos were not as we've been told they were.

CCS: I like that phrase "intellectual center for the resistance." Like—I wonder what that could mean? Where to hatch a lie, perhaps? Berman tried the psychological angle of persecuted kids three times:

1) His "Give the Child Some Joy" program, which he talks about at the Eichmann trial.

2) Janusz Korczak taking the orphans to Treblinka, which I believe he also talks about at the Eichmann trial.

3) His exploiting a pair of children's shoes before the court.

Laurentz Dahl: There is an article entitled "The Tale of Warsaw and Treblinka," written by Elma Dangerfield and published in *Menorah Journal* issue 31, 1943. *Menorah* was published in New York, I believe. Unfortunately, the only way for me to get access to this journal is to travel 200 miles (for various reasons). Any poster with access to an American (research) library would probably find it easy to locate the issue in question. It would be interesting to see what version of the Treblinka legend Dangerfield offered her Jewish-American readers back in 1943. I have not been able to find any comment on it online.

Can anyone help?

You will find the full exchange on the CODOH Forum at: http://forum.codoh.info/viewtopic.php?t=2869&start=0

Because the heart of this exchange suggests an almost in-

credible thesis, I ran it past Gene Burkett, who wrote the lead on David Irving in ***SR144****,* "Hoefle Hoopla: David Irving Promotes Revisionism—Again!"

Burkett's understanding of these affairs is several leagues beyond my own, so I wanted to know what he thought of CCS's spectacular speculations. This is his off-the-top-of-his-head response:

Gene Burkett

"It's only far-fetched in the sense that a single reference in pop culture is taken to make a one to one correspondence with an atrocity story. That's highly doubtful.

"You are familiar of course with the fact that there are Cinderella stories in all cultures. Does this mean that they all go back to one Cinderella who actually lived one day ("euhemerism")? Does this mean that all the Cinderella stories can be "mapped" from one location to the next (symbolic transfer)? Does this mean that there are various innate models of stories in human minds that cause such things to be written (Jungian archetypes)? Or psychosexual modelings that all people share (Freudianism)? Or that certain inevitabilities about human nature throw up certain problems, certain models, and certain ways of describing things?

"The Holocaust Story—at least as it pertains to the mass extermination in extermination camps part—and it is *THAT* part that is untrue—is just based on the common culture in Europe, and to a lesser degree, America, as it stood in 1939 and prior. No *ONE* person concocted it from *ONE* source. It was a lot of people, fearful, disoriented, and hateful who just reached for the bag of tricks available, and since they were all similar human beings living in a similar time with similar concerns they reached for the same things. And, yes, the same things writers, and film makers were reaching for, for other purposes."

Burkett, a trained historian, is observing the cultural and political context of the time, without which the gassing story could not have gained the credence it did gain. The "environment" had to be ready. Nevertheless, I am intrigued by the "fact" that there had to be one moment in time, one morning, one afternoon, one dark night, when one man said it for the first time—"gassings at Treblinka." Someone had to say it first, before anyone else said it. I understand that the cultural environment existed—had to exist—in which one man could say "gassings at Treblinka" and make it sound credible. Still, one day there was no talk of gassings at Treblinka, and the next day one man said gassings at Treblinka. It "fit" into the historical and cultural moment Maybe it wasn't Berman. Maybe he heard it from another man. But there had to have been one man who said it first. If no one had ever said gassings at Treblinka, we would never have heard of it, it would not have become a "myth."

I have a feeling that I am going to be sorry I got into this.

IN THE NEWS

AT LAST! Haaretz reports that a German man has finally been jailed for five months for teaching his pet dog to perform a Nazi salute.

Thank G-d! It should have been sentenced to five *years.* The dog is named Adolf, and was trained by his owner, Roland, to lift his paw sharply into the air when he heard the words "Heil Hitler." The former car salesman—the German, not the dog—was caught after he ratted Adolf out to a German policeman. Some things never change.

Performing a Nazi salute is outlawed in Germany. Of course it is. The unwillingness of the German State to teach German dogs to read German is species-ism at its most vulgar. Roland says he planned to have Adolf put to sleep to mark the anniversary of Hitler's suicide in 1945. Of course he did. Gassing? Some things never change.

Adolf has now been placed in a government animal shelter where staff, fulfilling contemporary re-education rituals, is training Adolf to compliantly raise his paw, puppy-like, to shake hands, rather than perform the Nazi salute like a real dog. Roland, meanwhile, is fearful that he will not be allowed to retrieve Adolf once he (Roland) is out of the jug. We all should pray for Roland to get Adolf back, and that Adolf will then bite Roland where Roland most deserves to be bitten.

BERLIN—The head of the German National Democratic Party (NPD), Udo Voigt, in an interview with Iranian journalists that was to be rebroadcast on the political program Report Mainz, said that "Six million cannot be right. At most, 340,000 people could have died in Auschwitz… Jews always say: "Even if one Jew died that is a crime." But of course it makes a difference whether one has to pay for six million people or for 340,000."

Well, it does make a difference, doesn't it? Not that the folk connected with the Holocaust Industry are at all interested in the financial benefits gained from exploiting the Six Million number.

Upon airing of his remarks there was an immediate debate by German politicians wanting to choke off funding for the NPD. That could prove difficult because the German constitution stipulates that all political parties are to be treated equally. German democracy, however, is not unlike "democracy" elsewhere. There are always some more deserving of it than others.

According to at least one poll, the majority of the population in Germany considers the NPD to be undemocratic and damaging to the image of the country. The government has in the past tried to ban the NPD, but failed after it emerged that some members of the party who had given evidence in legal proceedings were police informers.

Where's the problem? These police informers were working for democracy, and against the undemocratic machinations of the Holocaust revisionist NPD.

Yoko Ono, the widow of John (The Beatle) Lennon, has donated a pair of her eyeglasses to a Liverpool eyeglass art exhibition to help raise awareness of the Holocaust. Raising awareness of the Holocaust appears to have needed a particularly strenuous and unending effort—so many people have, for so many years, expended so much energy in raising it and keeping it raised. If all this Holocaust-awareness-raising could be formulated into a pill it could well drive Viagra off the market. I'll keep my eye peeled and let you know.

Metropolitan Liverpool is to be the focal point for the upcoming National Holocaust Memorial Day. Yoko has told the Liverpool press: "It is an honour to be part of such a symbolic piece of artwork which will help people to learn how important it is never to forget the horrors of the Holocaust."

Organizers have already collected 1,000 pairs of glasses to start off the collection. American Jerry Springer—a man who once told his booking agent that he would never have anyone like me on his show—has sacrificed a pair of his own eyeglasses to help raise awareness of the Holocaust. It might be more helpful if these folk would consider donating a thousand, or ten or twenty thousand, artificial arms and legs to the Liverpool Art Extravaganza. It would be more symbolic as art, more imaginative, and more disgusting. The way modern art likes it. Once the festivities were over the "art" could be sent to the needy in Palestine, Iraq, and Afghanistan.

In 2005, Jean-Marie Le Pen told a reporter for a weekly magazine that: "In France, at least, the German occupation was not particularly inhumane, although there were some blunders, inevitable in a country of 550,000 sq km." The observation angered the government, anti-racism organizations, and Jewish groups. So Le Pen was prosecuted. He did not bother to attend the trial.

The prosecution asked that Le Pen be handed a five-month suspended sentence and fined 10,000 euros ($14,530) for saying that the Nazi occupation of France was "not particularly inhumane." As an example of a hysterical, brutal, racist, and demagogic language, this one must stand alone.

The prosecution also requested that the head of *Rivarol* magazine, Marie-Luce Wacquez, be handed a two-month suspended prison sentence and be fined 5,000 euros, and that the journalist who conducted the interview be fined 3,500 euros.

This prosecution is one way in which awareness of the Holocaust is raised, and at the same time one way to demonstrate the peculiar bent of the personalities who are dedicated to raising awareness of the Holocaust.

RICHARD "CHIP" SMITH continued from page one

war, gets shot in the head, and one day in a hospital ward decides to become a writer. Returning home, this aspiring writer flails and fails and somehow ends up being prosecuted by the State of California for selling a book – Henry Miller's *Tropic of Cancer.* He loses that one. Years go by. Times change. The writer works. The writer writes. Then comes this shattering, unconscionable epiphany, when the muse steers headlong into the "great question of belief." And the stakes are forever changed.

The man makes choices. Choices make the man. Or maybe things just unfold the way they do. No matter. Your friends and professors have it all figured out. Bradley Smith, they will assure you, is the worst sort of character. Bill Burroughs kills his wife and

the crime is casually bought and sold as countercultural mythology. Uxoricide is sexy, or at least forgiven. But Smith, you must recognize, is a special case—a man whose defining transgression exists beyond the pale of permissibly decadent writerly lore. He stands naked and guilty of something wholly unredeemable. He dances by the flame of the only evil still worth naming.

There's simply no way to gloss it. Bradley Smith, the very best people know and understand, is a Holocaust Denier. Or "revisionist." Or "skeptic." Whatever. Rumor has it that he even dips hummus with Ahmadinejad. Ask the next question and you've made your first mistake. This is where things get stuck. It's too bad, really. But also very nearly perfect. At one end of the bar sits this avuncular old raconteur, sipping Mexican beer. He wears his heart on his sleeve and laughs at death. Buy him a fish taco and he'll tell you the funniest war stories you ever heard. Or maybe, if the mood is right, he'll bore you with the one about how he came to doubt the gas chamber stories. On the opposite end, your eyes meet the collective, disapproving glare of Mom and Dad and everyone you've ever trusted, imploring you to simply turn away.

It's happy hour, and everyone is looking. You have a choice. Or maybe you don't. If it helps, *The Man Who Saw His Own Liver* is not a book about the Holocaust. At least not the one you have in mind. Of course, if you can't bring yourself to wade past the emanations and penumbras, you'll find what you're looking for. To be sure, the crisis of apostasy is prefigured, obliquely, in delicious criminal traces. If that's your game, chug a lug. There are reasons for everything. And the book is always open.

Smith's surrogate narrator, A.K. Swift, is at once quixotic and apathetic. Thoreau and Mersault. A tax resister who can't be bothered to go public. A libertarian with blood on his hands. An absurd rebel, kicking against the pricks. A writer with no role. His is a helpless moral gesture telescoped through the distant lens of American transcendentalism.

Still, it's odd how easily we forget. In this instance, about the Bomb. The way we forget about death, perhaps. Decades pass and Cold War anxiety washes into gray newsreel nostalgia. Pakistan still has nukes, and so does Dick Cheney, yet the hundredth monkey calls in sick. Nothing has changed. You simply learn to drop the subject. Somehow, the other Holocaust is passé.

Removed from the once urgent nightmare panic of a billion childhoods, Bradley Smith's epistle owes its resonance to simpler verities. Beyond the din of political protest, beyond the cloying refrains of refashioned liberation theology, or regurgitated Chomsky loops, or Ron Paul bumper stickers, the bead hovers ever nearer the visceral quick, where the heart races and everything is music. Make no mistake, taxation is theft. But true freedom belies and defies every slogan.

While the grim specter of nuclear annihilation looms just offstage, the grit and gristle of Smith's monologue distills to the imprisoned logic of Sartrean humanism. A dire predicament dooms us to brotherhood. In the reckoning, there is grave responsibility. There is the longing for atonement. And in the marrow, "the wanting."

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And so it goes. A working-class dreamer is cast against implacable forces from without, and the story is as old as Sophocles. *Seul contre tous*. Impotent and beset by failure, his fate is sealed in eternal measures of comic futility. Camus insisted that where there is the greatest danger there is also the greatest hope. He was wrong, of course. There's no cheating the reaper, or the taxman. Yet when hope is dashed and failure foregone, one man can laugh, or he can cry. Or he can relent. The trick, as A.K. Swift—and Bradley Smith—might remind us, is in finding right relationship. But don't take it from Bradley. Just ask the Buddha. Or Anne Frank. They understood what the Nazis and bureaucrats will never confess.

WHERE I WAS WHEN I WROTE

THE MAN WHO SAW HIS OWN LIVER

It was 1982 and I was living in Hollywood, working in construction in Topanga Canyon and in the mountains above Malibu. For the most I was doing concrete and block. In the 1970s I had become involved with protesting the nuclear arms programs of the U.S. Government, and in 1979 I was introduced to Holocaust revisionism. In the 1970s it was one thing after another. Rather like it is now.

One afternoon I was off-loading concrete block from the bed of a pick-up truck with a couple Mexicans—illegals probably, I never asked—when in the middle of a "swing" with a block in each hand, something cracked in my back. The crack was so loud that one of the workers straightened up, looked around, and said: "*Que fue eso?"*—or "What was that?"

At first it didn't hurt, but I stood aside from the work just in case. After about an hour it started to hurt. I thought it might get worse so I drove my laborers to their pick-up corner and then on to my mother's little frame house in a canyon off Hollywood Boulevard a couple blocks behind Grauman's Chinese Theater. Pretty soon I couldn't walk, and then I couldn't stand up. To make a long story short, I spent the next five months lying on my mother's dining room floor.

Irene, my future wife, slept in a little sewing room a few feet from where I was laying. She was taking care of my mother, who had multiple sclerosis and was in a wheelchair. Marisol, her eight-year-old daughter, was there too. Years later Marisol was to tell me that that was the worst year of her life, having me lay around like that and having to go around or jump over me to get to the front door.

I don't recall how it came to be, but I began working on a play that I would call *The Man Who Stopped Paying.* It would be a one-character monologue dealing with tax resistance and the nuclear arms race from a subjective and somewhat unique point of view. The way I worked was with blank file cards and a pen. Lying on the floor on my belly I would print the idea for one passage across the top of one card, print the ideas for other passages across the tops of other cards, then arrange the cards on the carpet before me in a projected narrative order. It was a simple matter to change the structure of the narrative by changing the order of the cards.

After about five months, when I could sit up in a chair, I had Irene put my typewriter on the dinning room table and I finished the manuscript.

I began passing photocopies of the play script around. Never heard back. Turned out that Aldo Ray, the actor who starred in the screen adaptation of Erskine Caldwell's *God's Little Acre*, used the same post office I did on Highland Avenue off Franklin. I sent him a copy of the play. One afternoon a couple weeks later I bumped into him at the mailboxes and asked if he had found the time to read some of it.

He was rather a big fellow, and he looked down at me with a steady, unfriendly eye.

"I read it. I don't do that kind of thing," he said. He didn't move. It was as if he wanted to get into something with me there in the little post office. I waited. After a moment he said:

"It's not for me. I wouldn't touch it."

It was clear that while he wanted to say what he said, he wanted to say something else too.

"Okay," I said. "Thank you."

I had not gotten any positive responses to the play. I still couldn't work so I kept sending it around. One night I went to a dramatic "reading" out in the Valley someplace and watched a big, burly guy read in a way that impressed me. I gave him a copy of the play and a week later he called me from Colorado where he was on vacation to tell me he liked it, that there were passages in the script that he wanted to speak. His name was Jon Ackelson.

Meanwhile, my friend Steve Leichter had read the play. Steve is a Jew, he had gone to Israel when he was a young guy and some Arab had shot him in the ass while he was driving a tractor. No hard feelings, but he decided to make his way back to America. There were a couple passages in the play that might offend some Jews, and in the event did, but Steve liked it and volunteered to be my producer. This was a real windfall for me because Steve was the kind of guy who knows how to do things.

It didn't occur to me at the time, but Aldo Ray—he was a mainstream Hollywood guy—might have seen something in the script he read that could be seen as critical of Jewish tradition. Why would he risk it?

Ackelson and I began rehearsing the play in the garage in which the play is set. He and I were co-directors. We worked well together. We had one initial difficulty. There are passages in the text where the character is struggling with difficult material under difficult circumstances. Ackelson initially read in a way that emphasized the pain and I suppose the sorrow that he felt for the character. It took two or three readings to get it across to Ackelson that no line in the text could be delivered in a way that would suggest to the

audience that his character felt sorry for himself. No complaining, no self-pity. No line.

About that time Steve Leichter got a business offer he could not refuse and moved his family to Berkeley, where I think he still is. In the end Irene loaned me the money to stage the play myself in The Theater of Note, a small house in downtown Los Angeles. It was money she had earned cleaning other people's houses.

I announced the play in the *Los Angeles Times*, *Dramalogue*, *The Free Press,* and a couple other places. The first night there were maybe a dozen people in the audience. Then there was one review printed, then another, and another. Each was positive.

Robert Koehler, writing in Stage Beat for the *Los Angeles Times,* headed his piece:

"*The Difficulty of Battling The Bomb"*

"Something occurred to me the other day. What could be a more effective way of protesting the arms race than refusing to pay one's tax bill that funds America's side of that race?

"…How odd to see your errant notion, still fresh in the head, given life in a play, namely Bradley Smith's 'The Man Who Stopped Paying.'

"…[Smith's] man who isn't paying is big, burly, bearded and working-class pure. He isn't a collegiate, but he's well read (he compares the great "play" of today—nuclear arms protest—to the great plays of the past—"Lear," "Antigone," "The Oresteia"…

"…Bureaucrats are the enemy, for, while they maintain the welfare system, they also maintain the machines that will destroy that welfare…For the first time in a long time on stage an anarchist libertarian has sounded out.

"Perhaps it's right, then, that he's alone in his garage work space speaking to us. Even though he's married, and speaks of that love as tenderly as he does of nature, he's his own man in every sense. Jon Ackelson plays him with little abandon but a great deal of heart.

"…Smith could become a kind of playwright laureate of an American Greens party. But, then, he'd probably rather go it alone."

Audiences grew slowly from the first performance, to thirty and forty, and on to the final performance. There had been a libertarian conference in town and for the final performance Mike Everling helped me fill the house that night with the perfect audience. It was a rousing performance by Ackelson and the audience alike, and I went out in a small blaze of glory.

Within the year I had given up working with the nuclear arms issue and had turned to working with revisionism. Tax resisters could meet openly in the Unitarian Church on Eighth Street, while the Institute for Historical Review was burned to the ground on the Fourth of July, 1984. Tax resistance was radical, but had the open attention of principled people. Revisionism was radical as well, but revisionists were judged to be evil and aligned with the Devil. The artist in me chose to challenge the Devil Himself rather than continue to harangue the bureaucrats.

Of course, it's always the bureaucrats. Republicans, National Socialists, Democrats, Communists. As a class, bureaucrats always choose to follow their leader and dedicate themselves to convincing the people that their leader has a program … a path … to righteousness, truth, and liberty when righteousness, truth, and liberty are themselves the path.

The Devil now…that's where the drama is. He hasn't let me down yet.

So here we are. January 2008. I expect a productive, tho possibly complicated, month. The February issue of this *Report* will be a little late, but for good reason. I expect to have a good story to tell you. Which will be the first chapter, if you will, of a book of good stories to follow. Good for us, that is, not for them.

Bradley

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